THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 18. JUNE, 1905. NUMBER 11.

Praise Ye the Lord!

Let heaven and earth and seas his praise proclaim
Whose all-creative word first gave them form,
Let all that move therein praise his great name
Who holds within his hand sunshine and storm!
Praise him, ye angel hosts, whose serried ranks
Stand worshipping before the great White Throne;
Ye flaming ministers of his, give thanks
For all his wisdom, power and goodness shown!

Praise him, all peoples that dwell on the earth,
His wondrous mercy and redeeming love;
Earth's richest gifts when weighed are nothing worth
Compared with those received from heaven above.
Ye seed of Jacob, fear and praise the Lord!
Let Israel stand in awe and praise his name!
Let every living soul, with one accord,
His mighty works and wondrous love proclaim.

Out of the mouth of babes, the Master said,
He hath ordained and perfected his praise.
Shall man alone, his way with dangers spread,
Ignore the hand that guides him all his ways?
Praise ye the Lord! all things that live and move,
Let everything that breathes his name extol!
Praise ye the Lord, O earth, and heaven above!
Praise ye the Lord! O praise the Lord, my soul!

—W. G. HAESELBRATH.

God's Hand in Japan.

BEHOLD I set before thee an open door, and no man can shut it."—Rev. 3:8.

"*For from the rising of the Sun to the going down of the same my name shall be great among the Gentiles, and in every place incense shall he offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts.*

Dr. Hamlin says: "When Christians are knocking God is always opening doors." Let us see from late incidents and experiences how God is making good His word in Japan, the remarkable providences that are preparing the way for the Gospel. No people feared or hated Christianity any more than the Japanese but a few years ago.—EDS.

Terrible Fruits of War.—A. C. M. S. missionary in Japan says: "Reader, do you realize that there are over 45,000 sick and wounded in the military hospitals today? That in Osaka alone they will number more than 10,000? That every facility is being given to Christians to work among them? If so, will you not help us by your prayers?"—*From Missionary Witness.*

Preaching Christ in a Budhist Temple.—Curious are the happenings in missionary work in Japan. A missionary of the C. M. S. had gained permission to give a lantern lecture to the wounded soldiers. When he reached the place provided by the officers for the meeting he found it was a Buddhist temple. There at one side of the high altar and under the shadow of Buddha he stood and preached Christ to a most attentive audience. The missionary had to tramp that night seven miles in the rain to reach his home, but his heart was light, for joy of having had the privilege of that talk to the friendly soldiers.—IBID.

Christian Work Among Chinese Soldiers.—Of all the work done yet in Japan, nothing has surpassed in interest and satisfaction that which is now being done for the sick and wounded soldiers. As one thinks of the horrors of the battle field and the thousands of wounded and slain and, what is perhaps equally if not more to be lamented, the later suffering and sorrow, it is hard to think how all this can work for good. The one bright feature of it all is the opportunity thus afforded to preach the Gospel. The great number who have been slain has brought death near to so many of the brave men that there has come to their hearts, as never before, a longing for something that will bring an assurance that after this life there is an endless future of blessedness within the attainment of all.

The fundamental truths of the Gospel have become so generally known that a large number of the soldiers have some idea of a salvation offered freely to all, but know not fully what the terms are. And so in their hearts there is a secret longing for this peace that their own system does not afford. The presence of Christians among all classes, and especially among the nurses, has made an impression that is a preparation for the easy reception of Christ, when once offered in His word. This state of things has rendered the work unique and beautiful. . . . . Besides the work among the sick and wounded there is a great opportunity to spread the Gospel at the front. One of the Christion ladies in Tokyo is having 30,000 "Comfort bags" made for the soldiers in the field and into each one she puts one of the Gospels and a tract. In this way the truth of the Gospel will reach the men under the most favorable circumstances. Scriptures have also been supplied to the Russian prisoners of war and were gladly received by them. . . . . A converted Buddhist priest has been having great success as a colporteur; he sold in 25 days Scriptures to the value of $23.66. Now having been called

to join the troops who are preparing to leave for the front, he remarked:

"My heart is full of gratitude. The blessings of God are abundant. To know and serve the Lord is more to me than food or clothing or home. Rejoice with me. I have prayed to enter the army for the opportunity it would give me to spread the true religion and my great desire has at least been fulfilled. I am living the life that is ideal to me. This is the place where the truth can be realized most abundantly. I find here God's presence in a special degree. Pray for me."

Up to the present date 966 Testaments 76,928 Gospels and 45000 tracts have been donated for free distribution among the soldiers, and the demand for more is urgent and continuous. From present appearances there is only one limit, and that is the supply of funds to continue the work.

The Lord has opened the door, and we rejoice that we have the privilege to contribute in any degree to the temporal and spiritual welfare of these men whose bravery and endurance have won the admiration of the world.—H. Loomis, *Editor Japan Evangelist.*

Bible Work in Japan.—It is with unspeakable gratitude to God that we are able to report a year of very great prosperity and success in the distribution of the Bible in Japan. While the political conditions of the country has been one of great excitement and uncertainty, our work has gone on without any hindrance on that account. So friendly have been our relations with the Japanese, we have no fear of interference with our work in the future on the part of the authorities. . . . . The change that has been going on for many years in the religious thought and life in Japan has been particularly marked during the past year. In a recent address to young men, Count Okuma (who was at one time Prime Minister, and is still one of the leading statesmen of the country,) said; "It is a question whether we have not lost moral fiber as the result of many new influences to which we have been subjected. Development has been intellectual and not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read the Bible you may think it antiquated, out of date; the words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life and you will supply to the nation just what it needs at the present juncture."

Such utterances by those who make no profession ot Christianity are evidence that the religion of the Bible is looked upon as of prime importance, and among the young especially it is studied more and more carefully. . . . One inspiring thought in connection with the Bible circulation in Japan is that we are laboring for the evangelization of the whole East It is only a question of time when Japanese thought, as well as political influence will be dominant in Korea, and to a greater or less extent in China.—*American Bible Society.*

Among the Soldiers of Japan.

By Mrs. I. K. McCauley, Tokyo, Japan.

THE following letter is published by permission of Mrs. H. C. Dean (Editor of the Young People's department of our Women's Missionary Magazine.) Mrs. McCauley is in the front of the missionary work in Japan. Not only in the Rescue work, but at this time called into the hospitals and missions of wounded and sick soldiers. This personal letter is an appeal

to every reader to contribute of her prayers and gifts for the relief of suffering and sorrow in Japan :—EDS.

356 OKUBO, TOKYO, March 6, 1905.

DEAR MRS. DEAN :—It is quite too bad that your letter, received in December, is still unanswered ; but you cannot understand how very busy our lives all are, especially since to all the many opportunities we have are now added the wounded soldiers in the hospitals here in Tokyo—thousands upon thousands of them. The doors are wide open and the soldiers' hearts are open to receive the glad tidings.

Just a bit of my experience this afternoon : I gave a tract and a fine fellow took it. His face showed restlessness, and he said : "Oh don't pass me I want to ask you something. If I believe in your God will he make me well and strong again as I was before ? I cannot promise you that," I said, "but I can promise you that if you believe in him truly, He will give you patience to bear your suffering, and even make you happy during the time you must wait here to get well." "Is the Jesus you follow," he said, "the same as the Russian Jesus ?" "*Yes*," I said, and his face clouded with hate. "There is but one Jesus. Because Russia does not do right, that does not make Jesus wrong. There are many true Christians in Russia, but the rulers are bad men, and so the country is badly ruled." Then his face began to soften again.

A little further on a man said : "I've read this book, it is good. This is the Jesus religion and five of us here in a row have decided to become Christians. Now tell us what we must do ? We need a teacher."

I answered the questions that came thick and fast for a half hour and told them I certainly would send them a teacher. Then I went out, found an evangelist, who had just finished a sermon, and asked him to come in and pray with these five men. He came and said : "I am going to pray to God for you," when one of the men said ; "Pray ! whats that ? I did not read about prayer."

The evangelist explained so beautifully about a God who hears, and helps, and pities and knows just what they were wanting to know and is ready to give. "Now," he said, "While I pray you listen and if at the end of my prayer you agree to what I have asked for you, then you may say Amen, and that will be just the same as if you had made the prayer," And he took my paper with all their names written on it, and commenced his prayer : "Oh God, these five soldiers (reading their names) want to know how to be thy soldiers." And, *such* a *prayer*—for them, for their country, for their families, children, parents ; for a revelation of their own hearts and power to cast out sin : for a revelation of a holy God and faith to follow Him ; and when she said Amen, all responded so heartily that one felt, that was indeed a *Bethel*. By that time a crowd had gathered round their beds saying, "We too want to hear and know."

In that one hospital there are over six thousand men, and they are coming and going all the time. We find new faces every time we go, and miss the old ones. I spend two afternoons every week and sometimes more, but at that rate, it takes just one month to go through all the buildings just once. We have a sermon, regular preaching, in a large recreation hall once a week, besides preaching in the reception room in the hospital proper. But these only accomodated about five hundred men each, and so many cannot leave their cots, we go to them.

The Rescue Work.—I have sent you a Magazine published here with an account of its beginning and up till we had the Home dedicated. We have at present fourteen inmates. Two of the girls have become Christians during last year. I live in the Home and have the religious instruction morning and evening, about two hours daily. We have an excellent Japanese matron, who looks after the household department as well as the industrial. The household is clothed from

the profits from knitting and sewing. Two hours are spent daily in secular study, for many of these girls cannot read or write when they come to us, Children at nine and ten in my two large primary schools are further advanced than any of the fourteen girls in the Home.

Will you pray for this much needed charity, and may you be led to help as we who have so much to carry are working hard to get it on its feet.

Entertaining Angels Unawares.

By Rev. William Elliot Griffis, D. D., Author of "The Mikado's Empire," etc.

HOW rich and full is the Bible on the subject of hospitality! It not only abounds with gems of exhortation, but sparkles for all time with brilliant examples. "Use hospitality one to another without grudging," is one dictate. "Be not forgetful to entertain strangers," is another. How perfect a gentleman was Jesus our Lord! What a polished man of the world in the very best sense was Paul! How matchless that picture of a morning in the days when the world was young—Abraham welcoming visitors! With what dainty grace we find the women of old hastening to refresh and make comfortable those who entered the tent or house! Whether under branching oak, goat's-hair pavilion, or stately palace roof, how variegated and beautiful these pictures of hospitality!

The angels entertained unawares were not the sort that grow on graveyard monuments, or flourish in sensational tableaux. They were not feathery creatures with an impossible anatomy. They were God's true messengers, excelling in strength, doing his will, ministering to the heirs of salvation. So also the angels that it is possible for us to entertain are apt to be very ordinary-appearing men and women, young persons of either sex, of different colors. Strange as it may seem to the selfish and worldly heart, Jesus, the Lord of glory, dwells in the prisoner, in the poor and outcast, in the dark-skinned man or woman, in those that are not of "our set," or our particular coterie.

We know of some godly women that have been quick to catch the meaning and to imitate the spirit of Christ. Sensible Christian souls that they were, they did not look for plumage, or sheen, or star-lit foreheads, or for snow-white, flowing robes or sandalled feet. They took Jesus at his word. And in the two instances we recall to-day God honored them by making them the means of turning many to righteousness, who now shine as the stars for ever and ever. One of these ladies dwelt in New Brunswick, N. J., the other lived on the Hill at Andover. They were heroines of a noble sort.

Let us turn for a moment to Japan, and see how in divine providence the lives of young men born in the eastern seas were made to cross the lives of these holy women. The result was a mighty blessing for a whole nation.

Before Yokoi Heishiro, the first Christian martyr in modern Japan, laid down his life under the sword of the assassin, he sent his two nephews to America. He wanted them to know the secret of the wonderful power of the West. These two lads, crossing the ocean on an American merchant vessel, were led by the sea captain into the office of Dr. J. H. Ferris, the secretary of the Board of Foreign Missions of the Reformed Church in America. They stated their desire to be students in our country for several years. This was in the autumn of 1866. They bore a letter from our American missionary, Rev. Guido F. Verbeck, then at Nag-

asaki, which said that they were of good family and worthy of attention. They had learned some English in Dr. Verbeck's school. They wanted to "learn how to build big ships and make big guns to prevent the Europeans from taking possession of their country."

Telling them that it would be necessary to study many things before they could build or navigate a ship, and that the one hundred dollars in gold, that they supposed would maintain them in America for "several years," would not last very long, Dr. Ferris invited them to call again in a few days. The executive committee directed that the young men should be taken over to New Brunswick and put into the grammar school, while the members determined to pay out of their own pockets what would be necessary to maintain the lads, in case no further money came from Japan.

These young men, like scores of their countrymen who came to America, came under assumed names. In those days, when few Americans could tell the difference between Japanese and Chinese, when anybody with a dark-colored skin was looked upon with feelings of prejudice and ignorance, it was difficult to find a home for Japanese students. Even when American ladies were willing to take in Japanese boys, the other boarders threatened to leave, and Irish servants almost immediately gave notice that they were going. In one instance, Dr. Ferris spent two days in endeavoring, unsuccessfully, to obtain rooms in a private boarding-house for a young Japanese who was of princely blood, a member of the imperial family, and a courteous gentleman. Indeed, it might truly be said that the politeness of many of these Japanese young men put to shame the average manners of Americans of their own age. Nevertheless, on his first visit Dr. Ferris was heartily welcomed at the home of Mrs. Van Arsdale. When the first two Japanese students were brought to her house, and she was told who they were and what they wished to do, she consulted with Mrs. Romeyn, widow of the Rev. Mr. Romeyn. These excellent Christian ladies immediately concluded that here was an opportunity to do an important work for the Master and Japan. They were very cordial, almost enthusiastic, in the welcome that they tendered to the young students, and they engaged to care for them as they would for their own children, and so they did.

The writer well remembers how these devoted ladies, and others whom he could name, treated the Japanese young men more like their sons or nephews than as strangers. They gave them good advice, timely points and hints on American etiquette, assistance in their studies, looked after their wardrobes, and for months and years shielded them from rudeness and ignorance, besides ever diffusing around them the atmosphere of a true Christian home. Besides this hospitality, so beautifully bestowed by Christian womanhood, there was formed a company of ladies and gentlemen in the Reformed Church, who took care of the Japanese students during the civil war which broke out in Japan in 1868. Five gentlemen and one lady formed this little company, who, when the remittances from Japan were stopped, for many months advanced money freely, for which the students gave due-bills, though it was uncertain from the first whether these bills could ever be paid.

This hospitality and generosity touched the Japanese heart. When, in 1872, the Japanese embassy of sixty persons, led by a noble of princely blood and immemorial lineage, came to this country, he and the four members of the imperial cabinet prepared an official acknowledgment, in which they wrote:—

"The kind assistance and encouragement which were so generally extended by you to the Japanese students who studied in this country during a crisis of such importance in our national history will long be remembered by us. Until recently, an impression has prevailed in Japan that many foreign nations do not

entertain kindly feelings toward our people. What has been done will do much to correct this impression, and will do more to cement the friendly relations of the two countries than all other influences combined."

But apart from this acknowledgment, so gracefully made in an autograph letter by the Mikado's own representative, the effect on the people in Japan was that of a most mellowing and sweetening influence. It was an exhibition of practical Christianity that has been wholesome in the best degree.

The narrator is writing this paper but a short time after the death of the Christian lady that made for Joseph Neesima a home. On Andover Hill, in Massachusetts, there dwelt a Christian woman of "plain living and high thinking." She was well versed in the Bible and in theology. Better still, she was full of the spirit of Christ. She longed to do all in her power for the Master. When Joseph Neesima came to Andover, she regarded it as an opportunity to do something for Christ, as well as for the young stranger. She took him into her home. She was careful to provide nourishing food. She ministered to his daily need. She was a friend and teacher. It is not too much to say that she had a large share in giving Joseph Neesima his first and lasting impressions of American home life and character. And yet, with all that she did, perhaps she had little idea how powerfully her influence would radiate, and how the light that she had been instrumental in kindling in the name of Christ was destined, in the providence of God, to cast its beams into all parts of Japan.

Neesima went back to his native land. God made him a great quickening influence. Through him, as an instrument, churches were gathered and edifices built. Education was organized. In Kyoto, the seat and strong-hold of anti-Christian prejudice, of bigoted and intrenched Buddhism, he began modestly his Christian school. Not very far away from the place in which Yokio Heishiro was asassinated began the unassuming work of what he called "The Single Aim," or "The One Endeavor" (Doshisha.)

By and by, the famous "Kumamoto Band" of Christian young men gave both re-enforcement and tone to his students.

Neesima had made the acquaintance, while in America and Europe, of Iwakura, the chief of the imperial embassy, and Inouye, the great statesman that accompanied Iwakura. Both were staunch friendsof Neesima, and became his supporters. Having seen and known how well the Japanese students were treated at New Brunswick, they were friendly to Neesima and his plans from the first.

Count Inouye in 1888 invited a number of men of rank and wealth to a dinner party, presented the claims of the school to them, gave one thousand dollars himself, and secured thirty thousand more from his guests, for a department of law and economics. When the Japanese people, agitating for a representative form of government, imagined that it would be a panacea for all national ills, he told them that only through sound morality could a represenrative government be even stable. Christianity, he said, furnished the only basis for the necessary moral stamina.

So the work went on, and all know, through Professor Hardy's biography and Dr. Gordon's book on "An American Missionary in Japan," the story of Neesima's success and permanent influence. Yet none more gratefully than Neesima himself acknowledged the quickening influence of the good Christian lady on Andover Hill, who unawares entertained a messenger from God.—*C. E. World.*

Ithaca, N. Y.

Japan and the Doshisha.

By Mrs. A. G. King, Galt, Ontario.

ONE OF the most important factors in the empire for raising up Christian men for all departments and professions in life is the Christian training-school, called the Doshisha, which means "One endeavor company," and owes its establishment to the untiring efforts of our native Christian (Mr. Neesima) the first Japanese who had ever been ordained as an evangelist.

The history of that devoted follower of Christ reads like a romance. Taught in his early childhood the pagan systems of worship, he had never seen a Christian, nor had ever heard of the true God, yet by some undefined conviction, he became in early life convinced that the worshiping of idols could not give him the help or hope he needed. He looked upon them as vanity, the work of man's hands. While in this state of mind he had a Japanese friend who brought him a little book called "The Story of the Bible," written in Chinese by an English or American missionary. He called it a strange story which he wished him to read. Neesima took the book and when he read, "In the beginning God created the heavens and the earth," he received therefrom a new revelation. These words struck his youthful mind as more sublimely simple and satisfactory than any account of the origin of all things that he had ever met, and he exclaimed, "This is the God for whom I have been looking; this is the true God." An account of this country, written in Chinese by Rev. Dr. Bridgman, also fell into his hands and was read with great interest, which awakened in him an intense desire to see America, to learn more of this new faith and become acquainted with Western civilization.

He at length resolved, at the early age of twenty-one years, to leave Japan and go to America; but there were difficulties in his way. He would have to leave secretly and in disguise and go as a penniless wanderer, with an unknown tongue into a most mysterious world of which he knew so little, with the penalty of death awaiting him if he ever returned. But God's providential care was exercised in behalf of this young Japanese seeking after truth. He succeeded in making his escape to a vessel about to sail for Shanghai. When the officials were seen coming to search the ship to make sure that no Japanese were secreted on board, the captain hid Neesima in his own private room under a pile of clothes, and although the officers came into the room they failed to discover the young hero.

After enduring many hardships on the voyage, he was detained several days in Shanghai in great fear lest he might be betrayed and taken back to Japan. He then found an American vessel bound for Boston, the captain giving him passage for services on the way. After his arrival in Boston the captain recommended him to kind Christian friends, who afterwards took a great interest in the young Japanese and secured for him a Christian collegiate and theological training.

In 1871, while pursuing his theological studies, the Japanese embassy then at Washington secured his services as an interpreter, and the year he spent with these distinguished men visiting American and European cities, was radiant with his shining example of Christ-likeness. By his faithfulness and conscientious adherence to principle, he gained the utmost confidence of these men, and through them he secured a pardon for having left his native land without leave, and was also granted permission to teach Christianity when he should return. Mr. Neesima's interest in education led him to make a careful examination of the public school system in several of the States.

He wrote out a carefully prepared paper, which was taken as the basis of the report which the embassy made on the subject, and which was afterwards modified and introduced into Japan, and is the system of education in the empire to-day.

He was urged by the embassy to return with them to Japan and was offered high and lucrative positions in the government but he resolutely declined their tempting offers, allowing nothing to turn him from the great purpose of his life, to establish a Christian college in his native land.

After completing his course in the seminary and getting ready to go back with the gospel message to his own people, there was still one matter which weighed heavily upon his mind. He had come to America and had seen for himself the light of Christian civilization. He longed to see his own people living in that same light. Should he go back with a full head, but with an empty hand? No, he had faith to believe that the same guiding hand which had so wonderfully led him to America and had given him such a preparation for his work would still be with him. Shortly after his ordination, the annual meeting of the American Board of Foreign missions was held in Rutland, Vt. He was invited to be present to give an address.

The officers and members of the Board did not give him any encouragement to make an appeal for help, fearing it might be unsuccessful, as their efforts had to be constantly put forth to receive contributions for their regular work; but the hand of God was evidently in the movement. Intense was the earnestness of this young Japanese as he spoke of the great blessings of the Christian education which he had received, and pictured to them, with broken voice and tear-filled eyes, the darkness and need of his own people. He told them he could not go back to Japan without the money to found a Christian college. It was a scene never to be forgotten by those present. While making his appeals he was interrupted by several persons in the audience pledging liberal sums of money until the amount became $3,000, which was afterwards increased to $5,000. With a heart filled with gratitude to God he returned to Japan with the one great purpose of his life before him—to educate young men for Christian work. He found the embassy with whom he had been associated three years before now at the head of the government, their prejudices removed, and their minds broadened by intercourse with Western nations, and it was through their influence that he was finally granted permission by the government to start the first Christian school in the heart of Japan. He met with many delays and much opposition before his efforts were crowned with success. Finally he secured a site in the city of Kyoto, at that time regarded as the sacred city of the empire and which had been the center of Buddhism and Shintoism for a thousand years.

There were at that time in the city 8000 Buddhist priests, 3500 Buddhist temples and 2500 Shinto temples. In November, 1875, the Doshisha was opened in a rented building, with eight scholars. In September of the following year the new buildings were dedicated. In 1877 there were 87 young men in attendance from various parts of the empire, some having come five or six hundred miles and all earnest seekers after the truth. Two years later there were 120 boarders in the school, more buildings being erected as necessity required. So rapidly did the number increase that at the time of Dr. Neesima's death, in 1890, there were 900 students in attendance, it being recognized as the center of influence for educational and Christian leadership in the empire. Many leading Japanese contributed to its support, and various departments were opened, until it became practically a university. A school of science was founded by a generous friend in the United States, and a Science Hall, costing with its equipments $25,000, was erected.

Owing to the laws of Japan the Doshi-

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sha was kept under the control of the Japanese, but missionaries were associated with Dr. Neesima in all its departments. The alumni have from the first been the leaders in all Christian movements and hold prominent places in the government in their various professions, men with a nobility of character which other institutions failed to give.

From 1883 until 1890 Christianity was on the high wave of popularity. It was prophesied that Japan would be a Christian nation before the end of the century. But in 1890 an intense national feeling became aroused, and the pendulum began to swing backwards. It was said of Christianity that it was a foreign religion, and hence not adapted to Japan. Their watchword became "Japan for the Japanese." As a result of this reaction against foreigners, the Doshisha suffered New men were elected on the board of trustees, and the administration of the school passed into other hands. A strong impression was soon created that a high grade of scholarship was the supreme object, while its position as a Christian institution was only a secondary consideration. Professors and teachers were tolerated who attacked the very principles of Christianity upon which the school was founded and supported. The missionaries, with a large number of the pastors and teachers, remonstrated and urged upon the trustees a change in the attitude of the school toward Christianity, but to no effect. Finally it was deemed wise for the missionaries who were teaching to resign.

It then seemed necessary to employ legal counsel in the matter, resulting in the restoration of the constitution, and the original purpose for which the Doshisha was founded again adhered to. As a result of this decision, nearly all the members of the Board of trustees resigned, and when the new Board met in February, 1899, their first act after taking the oath of office was to restore the old constitution, and at a subsequent session they declared that the Christianity for which the Doshisha stands is that body of living and fundamental Christian principles believed and accepted by the Christian churches of the world. The restored constitution calls for three American representatives on the Board, to represent the American benefactors, and on the 18th of July, 1899, the first day when under the new treaties a foreigner could hold such a position, these men were elected to serve in that capacity, probably the first foreigners to be conducted into such an important position in the empire.

It is now confidently believed that the school has again been placed in a position to do the work Dr. Neesima had designed it to do from the beginning. The new Board of trustees, under the leadership of the president (who has also been recently elected,) are determined to maintain their school as a Christian institution, whatever the results may be.

By the treaties of July 17th, the government gave to Christianity something like official sanction, and missionaries now come under Japanese laws exclusively, and have wider privileges granted them, the Emperor's proclamation being full of good will towards foreigners, and urging all the people to unite with him in making the new treaties successful. Thus every section of the Empire, and all of Japan's millions are now made accessible to the Christian teacher.

Place and Power

Of the Bible in Missionary Effort as Shown in Japan

By Dr. J. D. Davis, Kyoto.

"The sword of the Spirit . . . is the Word of God."

IT HAS been said that the Bible made the church, and it has been replied that the church made the Bible. Both are wrong. The Holy Spirit has been the inspiring, revealing, guiding power in both. The Bible and the church go together. They are inseparable. The Word of God has been the great sword of the Spirit all through the Christian centuries. It has furnished the dynamic power used by the Holy Spirit in all successful and lasting movements within the church and in all successful efforts put forth by the church.

The finding of the Bible by Luther gave us the Reformation. The translation of the Scriptures into the languages of England and Central Europe, and the discovery of the art of printing, made the success of the Reformation possible. During the centuries since the Reformation missionary effort, which has been founded upon the Bible, and which has given the Bible to the masses, is the only missionary effort which has been crowned with lasting success.

During the last fifty years the Bible has been the sword of the Spirit, and the great factor in missionary work in Japan, and it began to work five years before missionaries arrived. It was an English New Testament which he found floating in the harbor of Nagasaki, fifty years ago, which led Murata, a high official under the Prince of Saga, in the island of Kiushu, to send a man to Shanghai to get a Chinese translation of the New Testament. Murata was so interested in this wonderful book that he studied it with his relatives and friends for six years, and then, for four years more, one of the little company traveled a three days' journey to Nagasaki four times a year to get Dr. Verbeck to explain what they did not understand. After ten years of this study of the Word, three men appeared in Nagasaki one day asking for baptism. They were Murata, his younger brother, Ayabe, and another man. Murata said to Dr. Verbeck that, as he read the words of Jesus Christ and studied his character, he was completely captivated, and ready to worship Christ as his Lord, that his words and his character were beyond anything he had ever seen or heard or conceived.

It was death to receive baptism in Japan at that time, but at night, with shutters closed, Dr. Verbeck baptized these,—the first Protestant converts in Central or Western Japan. Murata afterwards translated most of the New Testament into Japanese; his brother became a preacher of the Word, and his daughter and other friends of the family became Christians—the foundation of the church in Saga.

Yeinosuke Ichikawa, the first Protestant believer in Central Japan, and the only Protestant martyr, was the first teacher of Dr. Greene, and later of Rev. O. H. Gulick in Kobe. In July, 1871, Mr. Ichikawa and his wife were taken from their home at midnight, and it was nearly two years before we could hear anything of what had befallen them; and then the word came that Mr. Ichikawa had died some months before in prison in Kyoto. He was arrested and imprisoned unto death, because it became known to his neighbors that he was accustomed to go up into the little loft of his humble home and read a pen-made copy of a translation of the Gospel of Mark, which Dr. Greene had lent him. But he found in that Gospel a faith which sustained him during the sufferings of his gloomy prison, and his wife bore testimony to

his dying a triumphant Christian death. The wife is still living, or was a few months ago, a member of a church in Tokyo.

The Scripture Union has a large organization in Japan. Many thousands of the Christians are members of it, and read every day the portion for the day. Many of them also have the monthly paper issued by the Union containing notes, helps and suggestions. This is a bond of union and a help to many Christians who are scattered in mountain hamlets and other places where there is no church organization. The Bible is, of course, the text-book in all the Sabbath-schools, into which are gathered many of the adult Christians.

The Bible is taught in all the Christian schools; in many of them during the week and in all of them on Sabbath. The Bible is the great factor in the work for young men. The effici ent Y. M. C. A. Union, in which all denominations are united, comprises associations not only in the leading cities and in the Christian schools but in the Imperial University, the government colleges, and in many of the middle schools. Bible classes are formed in connection with all these schools, text-books and helps for Bible study are prepared, and thousands of the brightest minds among the students are studying the Bible.

Nearly a score of earnest, Christian young men, graduates of the colleges in America, have gone to Japan at the request of the officials of the educational department, recommended by a committee of the Y. M. C. A., America. These men are teaching in the higher educational institutions and they all have Bible classes made up of young men in those schools.

Three years ago, in the great normal school in Kyoto, there were over fifty students who had the New Testament secretly in their rooms and they were reading it, and many of them came to our homes to study it. They told the writer that if it were known to the teachers that they were studying the Bible, a way would be found to drop them out of the school. This feeling of opposition has largely passed away now and the work goes on. Several of these students have become Christians and some of them, after graduation, are working in Sabbath-schools in places where they are employed as teachers in government schools. The Buddhists have put the New Testament into several of their schools, where young men are being trained for the priesthood, and it is not unusual now to hear Christ's teachings put forth as Buddhist doctrine in the sermons of Buddhist preachers.

A CHRISTIAN SOLDIER, SERGEANT MATSUBARA, OF JAPAN

Miss Maclean, an English lady who spent several years in Japan, has been in London for a decade or more, and has there opened her home to Japanese naval officers and soldiers and she has given to

many of them a copy of the New Testament or a Bible. In several instances the book has been the means of the conversion of the recipient. During the China-Japanese war ten years ago many thousand portions of the Scriptures were given to the soldiers, and during the present war cheap editions of the Gospels have been prepared by the Bible societies, and I suppose several hundred thousand copies of them have been distributed, so that many, perhaps a majority, of the brave men who have gone to the front carry a portion of the Word with them. In Nagoya during the last summer Christian workers went on the Sabbath to the barracks where the soldiers were drawn up in a hollow square, and at the conclusion of a Christian talk, Gospels were given to them. In the hospitals, also, Gospels and tracts are distributed.

In Okayama during the last two years a "Bible evangelistic company" has been at work. "One Gospel, one Bible reader and one inquirer," has been the motto. "One hundred and forty different persons have been continuously under instruction in that city during the last twelve months." These Bible readers have gone, one by one, to the homes of the people and read thus one Gospel until it is finished. Many have in this way found light and life in the Word.

The Bible is the *sine qua non* of all missionary effort. The Bible societies are powerful auxiliaries of all missionary organizations. The Bible taught and preached and lived by those who believe it, and by a sufficient number so that all will see and hear, will, by bringing Christ to the world, bring the world to Christ.—*Life and Light.*

Opening of the Luxor, Egypt, Girls' Boarding School.

By Miss Carrie M. Buchanan.

FEBRUARY twenty-fourth will ever stand out in the memory of the dwellers in Upper Egypt as a "blessed day," or, as a Moslem writer in one of the Arabic news-papers said, "A day which is the dawn of better days—for the Sud or Upper Egypt." The opening of any Mission building is worthy of mention, but the opening of a mission boarding school for girls in a part of the country where people have not yet learned the value of an educated soul is something to make our hearts sing for joy.

Our beautiful new building stands on the main road to Karnac, "truly, beautiful for situation." A row of sphinxes runs under one corner of the lot, showing that at one time the old temple worshipers passed over that ground in grand procession, and we believe that a grander procession of God's own children will pass over the ground on the way to the Heavenly City. The building is not fine but is substantial and good. The plans, so well laid by Dr. John Giffen, have been carefully carried out by an English engineer, Mr. W. Michand. The day set for the opening of the building was February twenty-fourth.

Several reasons may be given for fixing upon that date; one being that our first class in the Boarding School was ready to graduate, and we wished to have a public examination at the time of the graduation. A second reason was that the beautiful Chapel was all complete and ready to be dedicated to the Lord. Then the nice large dining room was a most suitable place in which to hold the exhibit of fancy work made by the girls; and another important reason was that the month of February is the time when most of the tourists visit the country. So although the building proper was not yet

quite ready for occupancy, it was thought suitable to have the opening at this time.

The day dawned bright and clear, as most days in Upper Egypt do dawn, and long before the time set for the dedication exercises crowds gathered at the doors. One Arabic paper said that one thousand were present, but we think the number not more than six hundred. We will quote what was written by one of our native pastors who was present and whose article appeared in the "Murshid" or "Leader," the principal church paper in Egypt. The following is his letter :—

LETTER OF ISBOK IBRAHEEM.

"The 24th of February, 1905, was a day most celebrated ; for on this day a great assembly of native and foreign gentlemen and ladies gathered in the magnificent new school building which the American Mission has built on the main street of Karnac. For beauty and size it is the greatest building for a girls' school in all Egypt, or among the American Mission buildings. Such a celebration was never known in the city of Luxor from the day of its existence, and truly it can be said that when the two hundred and thirty girls clothed in white—the symbol of purity—appeared upon the platform, we felt it was a day when there was opened upon our vision a sight to make glad the angels surrounding the Throne.

"The exercises began with the dedication of the new Chapel, conducted by the Rev. T. J. Finney, and then followed the contest between learning and ignorance, and the day did not end until it was plain that *learning* had won.

"The thing that surprised and astonished the people gathered was the complete and thorough preparation of the pupils and the great care and attention that it was evident had been bestowed upon each individual pupil, as was shown in the examinations in arithmetic, geography, physiology, astronomy, grammar and domestic economy ; also in the dialogues and songs, in the parasol drill by the small children, and in a fan drill that completely captured the hearts of the people. These beautiful and interesting exercises were interspersed by the orations of a very high order by the members of the graduating class. The members of the class were nine.

After this the Rev. Dr. John Giffen addressed the class and presented the diplomas in the name of the president, Miss Buchanan, and after a few, well chosen words on the subject of Truth and Wisdom he assured the class that as they were the first class to graduate in the Luxor Boarding School they had a special honor, and as the eldest always held a special place in the family they would always hold a special place in Miss Buchanan's heart.

"The company then went to view the exhibit of fancy work, and there was a race to see who would be the first purchaser, as every thing was so beautiful, especially the Egyptian embroidery, which so perfectly represented the old kings and queens and temples and statues that one imagined he was in the tombs of the kings or in the old temple of Karnac. All the people, old and young, native and foreign, were pleased and delighted and surprised, and from their hearts congratulated the city of Luxor for this great blessing.

"I would like to take this opportunity to urge all those in this part of the country who would like to train their daughters that they may be as the Psalmist says, "corner stones polished after the similitude of a palace" that they would send them to this school; and we ask the Highest that He may keep all those engaged in this great work for Him; and that He may richly reward them for their labor of love and their service for Him."

ISBOK IBRAHEEM.

A Visit to Maasara.

By Rev. Roland G. Deevers, Assiout, Egypt.

JUST across the river from Assiout is the village of Maasara, boasting of its three thousand souls. Like nearly all villages in Egypt it appears at a distance as a palm-grove with a few houses visible among the trees but at closer range it seems like a very compact mass of mud brick houses with palm trees scattered through it. Like all other villages also there is a sharp dividing line between it and the surrouuding field. There are no scattered houses in the fields, no substantial looking farm houses with long shady lanes in front and orchards in the rear; the thieves and the risingNile prevent any such near approach to hermit life. Its streets are narrow and dusty if not worse, and often end quite unexpectedly at a brick wall or somebodies front door. But unlike very many villages it has a Protestant community and a resident pastor, by name, Rev. Girgis Henain.

The first time I went to the village was on a pleasure trip. A foreigner on a donkey was rather a rare sight there, for the way behind me was filled up so rapidly with little "street Arabs" that I thought the safest course was straight ahead until I came to a place where no ways met. Then the pigmy populace behind me gave voice, as I thought, to its pleasure in seeing me in such a strait betwixt them and the closed door. But among the babel of tongues one little voice piped out in English, "Do you wish to see my father?" and I immediately said, "I do," though I hadn't very much idea who his father was. However he proved to be the pastor, Rev. Girgis, so I was pleased to get into the cool church nearby and drink coffee with him; and then I had to promise to go back and talk to his people some Sabbath. A few weeks afterwards he sent his donkey over for me with one of the school boys on Saturday, so in the afternoon I packed my satchel and started. The donkey was a good one and in less than an hour of easy riding I was at my destination.

After drinking coffee we went out to see the sights of the village. One thing of interest was the pottery works, which consisted of a man, a wheel turned by fast power and a piece of mud. The man was really a clever workman and made several vessels very quickly and ingeniously, moulding the clay with his hands.

But the great thing was the incubator, which looked from the outside for all the world like a half dozen or so bee-hives enlarged ninety-nine times. We entered through a very low door, a small room of high temperature, but which was quite cool compared with the other rooms, which must have been over a hundred degrees. I was surprised to learn that there were over six thousand eggs hatching at that time, with room for ten thousand more. At supper we had two fine chickens, besides potatoes, vegetable soup, rice, etc. I told the preacher that I would carve the chicken according to the latest style, forgetting that the knife might not be sharp. And it was not, but I bravely struggled on, until he rolled up his sleeves, reached over and took the chickens and finished the job, more gracefully and certainly with greater ease than I had done. I promptly told him that his way was the best considering the knife.

Supper over friends came in and some school boys who spoke English, so we spent a very pleasant evening telling stories and guessing riddles. After the visitors had departed Rev. Girgis, who was going to translate for me the next day, asked me to go over my talk with him so that he could look up any words that he did not understand.

My theme was prayer—the prayer life of Jesus, and its lesson for us. For almost two hours I talked explaining every

point and making every thought clear to him. His interest was so keen and his pleasure so apparent that I enjoyed every minute of the time.

Then came the time to throw discretion to the winds and go to bed. But in time of peace I had prepared for war, in the shape of an immense bag of closely-woven netting, to protect me from the mosquitoes and other small insects belonging to the genus Polex noted for their jumping propensities. It was too hot inside to sleep, but I was protected thoroughly from enemies without, for which I was thankful.

The service next day was very well attended and the audience very attentive. No doubt they have remembered the stories I told, and I hope, some of the lessons which the stories taught. We are trying to plant and water leaving the increase to the Lord of the harvest.

Study For the Month.

JULY—JAPAN; MODERN CHRISTIAN MISSIONS.

(Fourth Study in Dux Christus.)

1. 10 min., Devotions. Particular object for prayer—American Bible Society; Doshisha and other Christian colleges.
2. 10 min., Business.
3. 5 min., Reporter News items from our own mission.
4. 5 min., 1st Paper—Short Sketch of Missions in Japan.
5. 5 min., 2nd Paper—Life of Joseph Neesima.
6. 5 min., 3d Paper——Life of Guido F. Verbeck.
7. 20 min., Discussion.

TOPICS.

Subterranean Christianity; Outward Forces; The Roman and Greek Catholics; Pioneers of Protestant Missions; Hostility of Sword and Pen; The First Period of Labors; Beginning of Bible Translations; Medical Work; Opening of the Second Period; Calendar of Christendom; Imperial Embassy around the World; New Testament in Japanese; Christ Published to the Nation; Unity of Christian Work; Gospel in Northern Islands; Auxiliary Workers; The Old Christian Story Repeated; Formosa, the Beautiful; The Curios of Yezo; The Universal Gospel and the Universal Need; Many-Sided Work.

HELPS.

"Japan and its Regeneration," Cary. Students Volunteer Movement, New York, 50 cts.

"The Girl of Japan," Perry. Fleming & Revell Co., 158 Fifth Ave., New York. $1.25. This book is in Conquest Missionary Library. Either of these books are valuable for the first paper.

"Verbeck of Japan," Griffis. Published by Flemiug & Revell Co., $1.50. This book is in Missionary Campaign Library, No. 2.

"A Maker of New Japan"—life of Joseph Hardy Neesima—Davis. Published by Revells.

"Life and Letters of Joseph Hardy Neesima," Houghton Nufflin & Co., Boston, $2.00.

BOOKLETS.

The Methodist Episcopal, Presbyterian, Congregational and Baptist churches have each an excellent booklet on their Japan mission, giving, along with their own work, an account of mission work in the beginning. "The Japan Mission," price 10 cts., published by the Methodist Episcopal church, 150 Fifth Ave., New York; also "The Japan Mission" of Presbyterian church, price 10 cts., 156 Fifth Ave., New York, are very interesting. Both for this study and the two remaining Leaflets, "The Old and New Japan," 3 cts., and "Beginnings in Japan, Sketch of Joseph Hardy Neesima," 2 cts., send to Miss Elizabeth Caughey, Otto, Pa.

Prayer Calendar for June and July

Edited By MISS MARGARET McLAUGHREY

"How much we take, how little give!
Yet every life is meant
To help all lives; each man should give
For all men's betterment." —ALICE CARY.

June 1-3

Pray for the Home Church.

THURSDAY—That the spirit of giving may increase according to the need.

FRIDAY—For an increase in systematic giving.

SATURDAY—That each member may be at least a Home missionary.

As many of you as have been baptized into Christ, have put on Christ.—Gal. 3:27.

June 4-10

Pray for the Women's General Missionary Society.

SABBATH—For the Society in general.

MONDAY—For the one in which we are each most deeply interested.

TUESDAY—For the Convention in Albany, Oregon.

WEDNESDAY—That the Holy Spirit may direct all that is said and done.

THURSDAY—That only such plans may be made as God can bless.

FRIDAY—That individual societies may carry out all plans for the extension of Christ's kingdom on earth.

SATURDAY—That all delegates may be returned in safety to their homes.

"*For none of us liveth to himself and no man dieth to himself.*"—Romans 14:7.

June 11-17

Pray for our Mission in the Soudan.

SABBATH—That more missionaries may be sent there.

MONDAY—That the work in Khartoum may prosper.

TUESDAY—That God will bless the work at Omdurman.

WEDNESDAY—That the Nubians may be brought to Christ through the mission Wady Halfa.

THURSDAY—That God will bless the mission work done at Dolaib Hill.

FRIDAY—That God will raise up medical missionaries in the Soudan and bless the medical work now being done.

SATURDAY—That God will bless the educational work to the conversion of souls.

Call unto me and I will answer thee, and show thee great and mighty things thou knowest not.—Jer. 33:3.

June 18-24

Pray for the Mission in Cairo, Egypt.

SABBATH—That the preaching of the Gospel may be blessed in bringing many souls to Christ.

MONDAY—For the Theological Seminary that it may train many faithful ministers for the church.

TUESDAY—For Christian education in the Boys' School.

WEDNESDAY—For the Girls' schools.

THURSDAY—For the Christian Endeavor societies in connection with the schools.

FRIDAY—That all converts may be kept from yielding to temptation.

SATURDAY—That many native workers may be trained.

"*I can do all things through Christ which strengtheneth me*—Phil. 4:13.

June 25:30

SABBATH—That the Student Volunteers may hold fast to their pledges.

MONDAY—That all whom God can use in the foreign field may be willing to go.

TUESDAY—That medical missionaries may be found for all the fields.

WEDNESDAY—That abundant means may be poured into the treasury to support God's work.

THURSDAY—That the Summer Conferences may be directed by the Holy Spirit.

FRIDAY—That God's blessing may rest upon our missionary periodicals—the Women's and the Juniors Missionary Magazines.

"*Commit thy way unto the Lord; trust*

also in him ; and he shall bring it to pass." —Psalm 37:5.

"So God delights to teach this lesson ever
That His success depends upon our endeavor,
That lovingly performed each lowly duty,
Adds to the inner strength and outer beauty."

July 1-8

Pray for India.

SATURDAY—For all converts to the Christian faith.

SABBATH—For work among the women.

MONDAY—That the Bible women may have the power of the Spirit to impress what they teach.

TUESDAY—For the medical work.

WEDNESDAY—That those educated in the schools may become working Christians.

THURSDAY—That Christian teachers may be sent to all who want to enter the church.

FRIDAY—That God may bless the itinerary work to the salvation of many souls.

SATURDAY—For the annual Bible schools.

"*All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before thee.*—Psalm 22:27.

July 9-15

Pray for Mission in Gujranwala, India.

SABBATH—For the District work.

MONDAY—For the congregations that have been established.

TUESDAY—For the Boys' High School.

WEDNESDAY—For the Boys' Industrial Home.

THURSDAY—For the work done by women.

FRIDAY—For the Christian Girls' Boarding School.

SATURDAY—For the City school for non-Christian Girls.

"*And whatsoever we ask we receive of Him because we keep His commandments and do those things that are pleasing in his sight.*"—I John 3:22.

July 16-22

Pray for our Missions in the Pasrur District.

SABBATH—For the work done by our women missionaries.

MONDAY—For the zenana work.

TUESDAY—For the Girls' Industrial Home.

WEDNESDAY—For all who are seeking the Light.

THURSDAY—In the organized congregations.

FRIDAY—For the Sabbath-schools.

SATURDAY—For all educational work.

"*There hath not failed one word of all his good promise which he promised by the hand of Moses his servant.*"—I Kings 8:56.

July 23-31

Pray for the Missionaries now at Home.

SABBATH—That their souls may be strengthened.

MONDAY—That they may have needed rest and recreation.

TUESDAY—That health may be restored to those who are ill.

WEDNESDAY—For the parents who expect to return without their children.

THURSDAY—For the children who are to be left in this country.

FRIDAY—For those who cannot return.

SATDRDAY—For the homes and congregations in which the missionaries are dwelling.

SABBATH—That their influence may be blessed in the home church.

MONDAY—That they may glorify God by their daily living.

"Jesus has opened a school in which He trains his redeemed ones, who specially desire it, to have power in prayer. Shall we not enter it with the petition, Lord it is just this we need to be taught! O teach us to pray ?"—*Andrew Murray.*

Editorial.

Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it to you.—John 15:15.

Thy Kingdom Come.

"O matchless honor, all unsought,
High privilege surpassing thought,
That thou shouldst call me Lord to be
Linked in fellowship with thee;
To carry out Thy wondrous plan
To bear Thy messages to man;
In trust with Christ's own word of grace
To every soul of human race." —SELECTED.

The work of world-wide missions is THE WORK of our Master throughout His whole dispensation; and we are called to be His servants. He does His work, not in person but through us, and hence, while the privilege is ours of working for and with Him, the responsibility is His form from first to last, and we are therefore to be careful for nothing save to be in league with Him.

Miss Ruth Gibson.

"Even so Father; for so it seemeth good in thy sight."

The cablegram from far away Epgyt again carries a sad message to the hearts of the United Presbyterian Church and to the home of the bereaved family of Miss Ruth Gibson, who has been suddenly stricken down with the dreadful disease of small-pox at Luxor. Miss Gibson had just assumed the responsible duties of the Luxor Boarding School in the leaving of Miss Carrie Buchanan on a home furlough.

This young hand-maiden had only been in Egypt a year last fall. Her home was in Barnett, Vt., but she was a missionary supported by New Castle, Pa.

The taking away of Mrs. McClenahan, the return of several on needed furlough, and of others on account of ill health, has broken the ranks of workers in Egypt most sadly—to human comprehension at least. We will not lose sight of the tender care and of the promises given by our Heavenly Father to all those who go forth to do His bidding; what seems a fatality may be the trumpet sounding forth for more workers, not delaying or questioning, but enlisting and trusting.

Dear Miss Gibson gave all she had and gladly to the Church, for was not her life and service early bestowed for its welfare and the call from foreign lands? Doubtless Egypt's earnest appeal two years ago decided for her if she had not already been inspired to become one of the great throng needed there. How early to part from her labors! "But what I do thou knowest not now, but thou shalt know hereafter" are words of precious assurance to the greatly bereaved home in Vermont.

One year ago a promising youth of the church passed from the ranks of volunteer mission service to the eternal habitations and service of His King and Lord. Young Wallace Kidd and Miss Ruth Gibson have done, no doubt well done, life's work early. Between these two homes a bond of sympathy is now formed to last for all time—until all the mysteries of God's ways are made known to His own. We bow in submission, not in doubt: He doeth all things well. "It is well" with the young man, "it is well" with the young woman, who have gone into eternal existence from the mission fields of Egypt.

If the followers of Christ of the present age would continue the work begun by their great Master, they must follow hard after Him. They must be willing to

lead a life of self-denial in and for His cause. The Master is not unreasonable in His demands upon His followers ; He requires, however, that as He placed His life upon the altar of the human family as a complete sacrifice, so shall they who are the purchase of His blood in return present their bodies a living sacrifice, holy acceptable unto God, which is their reasonable service. How important it is that the consecration of the worker in the Lord's vineyard be complete otherwise his heart is not in his work.—*Selected.*

Our Work.

During the weeks that intervene with the publication of another number of our Women's Missionary Magazine two important executive and spiritual gatherings, both representative of our churches organized work, will have closed another year's administration and laid plans for the year to come. To both—the General Assembly and Women's General Missionary Society—there will be presented the forward movement of our church.

Missionary operations in advance of any other convention will come up for consideration. The enthusiasm of the "Jubilee Convention" was not of a character to do anything unprepared or unwisely ; yet there remains the deep conviction, that our church dates a forward step from that occasion. The recent conference of students in the two leading colleges of our church ; the intense and earnest presentation of the needs of our fields—the open doors, the waiting multitudes—demand of our men and women, our young men and maidens, an answer to the calls that came two years ago from our foreign fields. If the church is ready and willing to do all she now knows, it must require a deeper consecration of her time, her money, her talents, her sons and daughters, to the world wide work of Christian missions. Let the Church pray for those whose responsibilities are increasingly great, that they may take a large vision of the field and its opportunities.

Pray for the membership of the United Presbyterian Church, that when its executive power asks for a $5 quota as the *minimum* gift from each and every member of our church ; that the giving of *ten cents a week* for the evangelization of the *sixteen millions* of souls may not meet with any discouragement or even difference of opinion.

"Lift up thy voice," oh men and women of executive authority ; "lift it up with strength ; lift it up and be not afraid." Say unto the church, "Behold your God." Behold the Lord will come with strong hand and his arm shall rule for him. Behold His reward is with him and his work before him ; and his promises shall never fail. *Lift up your eyes* and Behold the fields already white for the harvest. Pray ye the Lord of the harvest to thrust more laborers into His harvest."

Pray for the church at home to come to the help of the Lord against the selfishness in her own places, as well as in the wickedness and unbelief throughout the world. Let us join hands and unite prayers—we who remain at home—that these momentous and responsible conferences of our church may be made by our prayers, and theirs, the representation of larger faith and the most memorable year of the United Presbyterian church.

"Thy kingdom come. Thy will be done,"
'Tis thus we pray, O risen Son !
But not as thou, with eyelids wet,
And face bedewed with bloody sweat,
Else would thy cause be won.'

Prayer Calendar.

The Prayer Calendar prepared by Miss Margaret McLaughrey, Editor of Juniors' Missionary Magazine, has been placed in the columns of the Women's Missionary Magazine from month to month for one supreme purpose, namely: to lead the thoughts and direct the hearts of the women of our church in especial thought and prayer for the work and needs of successful missionary methods and deeper spiritual obligations. Because this monthly prayer calendar is valuable in

the purpose for which it is intended, it is necessary for every one to have it the months previous, and in this issue we begin the publication of the month—July, together with the June Calendar, hoping that no one will think lightly of this more ample opportunity of drawing near to God for the world-wide needs of mission work.

The following is taken from a private letter to one who has been corresponding with the writer. Coming direct from the field of missionary and benevolent work in Japan, and following the prayers that were given throughout the Christian world a few months since in behalf of Okayama Orphanage, we are doubly grateful for this item of news:

"There are now 316 children in this institution, the largest on record. Five of these are soldiers' children, and many others have been sent here because of the war. We are feeling very happy over a letter received at the Orphanage announcing that the Emporer and Empress (of Japan) were pleased to promise 1000 *yen* ($500) a year for the next ten years to the Okayama Orphanage. As this is the first Christian institution in Japan to receive any such gift we are greatly rejoiced." Sincerely,

J. H. PETTEE,
April 25, '05. Okayama Orphanage.

The Students' Missionary Conference at Westminster College.

It was our purpose to have a report of the Students' Missionary Conference from both Monmouth and Westminster. Not having received any from Monmouth we will not repeat what has already appeared in print, only to emphasize the value it has been to the church to extend the opportunity of these special meetings for prayer and conference in behalf of the foreign mission movement. We have the following from Miss Margaret McLaughrey, of New Castle, Pa., Editor of Juniors' Missionary Magazine, formerly Professor of Literature in Westminster.—EDS.

It is good to live on the threshold of this twentieth century with all its material progress and look forward to what is to be accomplished in the spiritual world. What its possibilities are when attended by the united prayers of the Christian church for "The World for Christ in this generation" can scarcely be comprehended even by the eye of faith. This generation will not be long—it is rapidly passing—and to the young people we must look to carry our watchword into the thick of the fight. But "some must work and some must pray," and those who pray have found abundant encouragement in the remarkable manner in which God is raising up volunteers for the King's service.

Probably no movement for the cause of missions has shown more plainly the blessing of God than the Students' Missionary Conferences that have been held during the past two years at Allegheny and Xenia Seminaries, and at Monmouth and Westminster Colleges. Each seems to have acquired momentum from those that preceded and to be more and more fitted for desired results—the abundant blessing of God in the hearts of those present. May all this not be accepted as an earnest of what God is going to accomplish in this century of progress in answer to the prayer of faith?

While this article purports to be a report of the recent Conference at Westminster College, it must be too brief to give the details of any of the addresses delivered. Only a few impressions will be attempted. One commendable feature of this conference was the utter ababsence of formal speech-making and business routine. Mr. J. Campbell White presided at every session, introduced each speaker with some remark that served as a connecting link with what had gone before, announced the most appropriate Psalms, in the singing of which the large congregation joined heartily, and so neatly fitted each exercise into the others as to produce perfect harmony. It was fitting that two of the speakers should be Dr. J. Knox Montgomery, President of Muskingum College, who brought with him a large delegation of students, and Dr. J. K McClurkin, so many years of whose life have been spent at Westminster as to completely identify him with every good work in which the college is engaged. Our secretaries were there, Mrs. Hill and Mr. Watson, each of whom brought the call that is ever ringing in their ears, and their hearts must have been cheered by the hearty response.

The missionaries present were Miss Josephine White, who has been resting in this country for several months; Mrs. McClure, who had been at her home in New Wilmington just one week since her return from India; Rev. W. B. Anderson also straight from India and the Monmouth conference, and Rev. Willis R. Hotchkiss, who expects this fall to return to his station in Central Africa, one of the nearest neighbors of our missions in the Soudan. Each of these gave clear

evidence of the power of a life wholly surrendered to the service of God and pleaded in no uncertain tones *we* might do the part that belongs to us in the building up of Christ's kingdom. There were present also two of our out-going missionaries Miss Kerr, who is to be supported in India by her home church in Santa Ana, Cal., and Mr. McGill, a member of the congregation in New Wilmington in whose church the conference was held, and the only student going out this year from our Theological Seminaries. They revealed the joy and satisfaction to be found in prospect of a life work where the need is sure to be greater than the competition. But these were not all. There was an audience present, many of whom had spent days and nights and weeks of prayers for the blessing of God, and the Holy Spirit was there as the answer to these prayers.

Those who spoke at the beginning of the conference must have given the impetus that brought about the magnificent close. On Sabbath afternoon a large assembly sat for three hours while the missionaries and secretaries with such earnestness as though it might be their last opportunity to plead for those for whom Christ's blood was shed. A few hours later the church was filled to overflowing to listen once more to the voice of the spirit as it came through Mr. Watson and Mr. Hotchkiss.

At the close of this meeting all the young people who were sufficiently interested as to think they *might* be led to become missionaries were asked to meet in the lecture room. Of that meeting, so tender, so solemn, so evidently directed by the Spirit of Christ, only those who were present can have any conception. Even Mr. White and Mr. Hotchkiss with their large experience say that it surpassed every thing of the kind they had known. The crowning moment came long past midnight when Mr. White asked all to rise who could take the Volunteer's Pledge: "It is my purpose, God willing to become a foreign missionary," and fifty delegates and students stood up; and afterward when he asked how many could say they were *willing* to become foreign missionaries, thirty-five arose.

Our church has asked for five hundred and sixty missionaries to fill up the six hundred and forty provinces in our field of twenty-five thousand in each. No doubt many of those who cannot answer the call have prayed in faith that the workers might be found. Is this not care evidence that these prayers have been heard? Let us continue to pray with more fervency than ever before that all the volunteers may stand by their pledges and be spared and prepared to enter upon their chosen service.

Winners of Prizes.

The winners of prizes for Junior and Thank-offering Leaflets are as follows:

JUNIOR.

First—"What to Do with that Mischievous Boy." Miss Cora B. Sloan, Martins Ferry, O.

Second—"Try It Again." Miss Ella Barnes, Bluffton, Ind.

THANK-OFFERING.

First—"Maria Sanborn." Mrs. J. P. White, Topeka, Kan.

Second—"The Influence of One Thank-offering Box." Miss Margaret McLaughrey, New Castle, Pa.

We congratulate the winners in this worthy competition, and are glad to know that a lively and commendable interest was participated in by many. We are informed that these leaflets will be in the new catalogue, which is now ready for free distribution; also requested to say that those desiring manuscripts returned should write to Miss Elizabeth Caughey, Otto, Pa.

Providential Care of our Missionaries in India.

The United Presbyterian church has cause for thankfulness in that, in the strange and awful disturbance of the earth and the elements of nature which left a trail of devastation and disaster in the path of volcanic eruptions in India. our missionaries, especially Rev. Dr. Barr, have had such miraculous escape from death; also, that in the deadly disease of the plague our people have been spared. If there has been loss of property the whole church can join to restore that with gladness and thanksgiving.

We are permitted, through the friends Mrs. Ballentine and Mrs. Gordon, to give a brief extract from their personal letter to friends at home:

Mrs. Ballentine writes:

"Plague is very bad in a village just across the road from us. Mr. and Mrs. Gordon came over on Monday, Mr. Gor-

don having some special work to prepare for a connection with the Synod and Jubilee. Grace had written that she would not come till about Wednesday, but I wrote her to come on with Mr. Gordon. She was glad indeed that she did come, for early on Tuesday morning, as you will have heard, we had a hard earthquake which was really a very frightful experience, and I believe it would have made Grace sick if she been alone at home; for some of the native Christians who came from Gurdaspur a day or two later reported that the Gordon's house was more or less damaged, a veranda wall being displaced at least three feet, and they hadn't seen the house inside.

"The earthquake occurred about half past six in the morning. We were just getting up when the doors began to rattle. Pretty soon we found ourselves having to hold on to something to steady ourselves; then the plaster began to fall, and the great heavy beams in the roof to creak. We hurried out of the house, but every thing outside seemed to be going topsy turvy and we had a bewildered feeling. The trees were swaying back and forth, not like they do in a wind, for not a leaf seemed to be moving. The cows and horses tied in the back of the compound were acting as though they were mad, while the natives in the place all seemed to be frantic. None of us timed the shock, we were so excited, but it is said that it lasted three full minutes. Mr. Ballentine says that if the house, substantial as it is, had had one more such wrench as it had, he is sure that it would have come down. As it is it has six or seven bad cracks. The solid brick walls are all 22 inches thick, yet hardly one escaped injury. The one between our bedrooms and the room in which the Gordons were sleeping, has a bad crack from the roof to the floor—twenty feet.

"We thought it a terrible experience, but when we learned of its terrors in other places, we felt that we truly had escaped marvelously. The first we heard of its effeets in other places was when Dr. Barr arrived on the noon train and reported that he was changing cars in Lahore at the time and while in the waiting-room getting some tea and toast, he felt the shock and ran outside, and had not been out 20 seconds when the roof fell in and killed two men. He said many buildings were badly damaged in Lahore, and as many as fifty people killed and as many more in Amritsar.

"But it was not until the next day that we learned of the terrible disaster in Dharmsala. Nearly all our missionaries were here by that time, and I can assure you we did not feel much like having a Jubilee. We were all depressed over it and have not recovered from it yet. The mission at a called meeting appointed a committee consisting of Messrs. Ballentine, Gordon and Crowe to go and look after our property there, as a telegram announced that only two houses in the whole station were left standing, one of those being the new treasury and the other a new dwelling house, but not one of ours. We can hardly realize that all those six substantial stone houses are down and that so many people whom we knew there are killed.

"One thousand people are said to be killed in Dharmasala, and four thousand in Kangra, a city about fourteen miles from Dharmsala. At least a dozen English people with whom we are acquainted, most missionaries, are among the killed. The men started off yesterday at noon to Dharmasala. I do not know how long they will have to stay. They took servants with them and two boxes of provisions, as we learned that not one article of food could be gotten there. They say the ground is still quaking, and that the road for the last twenty miles is all out. Then too they will not likely be able to get coolies to carry their baggage and the Yekkas can not travel the last half of the road.

"The house that the Gordons and McConnellees were going into for the summer at Mussoori is wrecked. Had it not been for the weather keeping so cold, Alma and her children would have been there at the time of the earthquake. Mr. McC. has gone up to Mussoori to hunt another house for them."

Mrs. Gordon adds to the above: "All the English people here sleep in tents since the earthquake. Some of the missionaries have gone to Dharmasala and other places to gather up the orphan and deserted, whom they will place in our orphan home there. Five missionaries with whom our missionaries were well acquainted,-all buried beneath the debris."

You must live each day at your very best.
The work of the world is done by few,
God asks that a part be done by you.

Thank-offering.

Work!

Work, for each Gospel message,
  In home or foreign land,
Prepares for our King a highway,
  Fulfilleth His last command.
Work, for the light eternal
  Soon will be bathing thy brow;
Then by the side of Jesus,
  We shall know the meaning of now.

Figures In Contrast.

Thank-Offerings.

Name of Presbyterial:

	1894	1904
Allegheny	$1724 35	$3220 28
Argyle	292 59	548 90
Arkansas Valley		189 42
Beaver Valley	427 36	667 41
Big Spring	202 08	232 20
Boston		28 00
Brookville	153 00	131 61
Butler	336 57	275 43
Caledonia	178 12	371 37
Cedar Rapids	262 77	279 00
Chartiers	775 75	1423 01
Chicago	218 00	340 43
Cleveland	50 59	450 41
College Springs	312 34	840 82
Colorado	132 00	370 67
Concordia		29 32
Conemaugh	139 18	365 15
Delaware	137 96	310 61
Des Moines	211 46	380 85
Detroit	47 50	122 21
Frankfort	41 00	159 30
Garnett	118 24	152 58
Illinois Central	220 75	277 25
Illinois Southern	176 00	361 00
Indiana	121 37	341 19
Indiana Northern	80 50	102 75
Iowa Northwestern	16 44	56 50
Kansas City	82 95	216 10
Keokuk	325 00	676 73
Kiskiminetas		146 00
Lake	436 44	626 73
Le Claire	63 21	167 15
Los Angeles	84 95	376 37
Mansfield	65 56	156 66
Mercer	177 00	680 00
Monmouth	600 32	948 36
Monongahela	2918 45	6385 00
Muskingum	409 12	1118 96
New York	218 80	350 00
Ohio First	340 82	605 56
Omaha	206 62	332 05
Oregon	120 48	209 34
Pawnee	147 11	252 22
Philadelphia	309 22	849 09
Pittsburg	15 00	209 61
Princeton	217 07	198 25
Puget Sound		122 16
Rock Island	177 77	303 00
San Francisco	71 67	280 55
Sidney	232 47	213 54
Spokane		44 00
Stamford Galt		45 00
Steubenville	268 58	652 48
Tennessee		75 00
Vermont		12 00
Westmoreland	605 15	1396 63
Wheeling	437 46	694 51
Wisconsin	80 50	244 10
Xenia		850 00

A Thank-Offering Message.

It is well at times to glance backward and compare past Thank-offerings with those of the present, and note what advancement is being made in the grace of giving gifts of gratitude to our God. "Figures in Contrast," as given above, tells a story as no mere words could.

Readers, study them carefully and prayerfully and learn the lesson they would teach. Take notice that in 1894, forty-nine Presbyterials gave thank-offerings toward mission work, through the treasurer of the Women's General Missionary Society. These together with several individual offerings amounted to $15.811.03. One additional Presbyterial gave a Thank-offering in 1894, but paid it to another object through another source.

In 1904, fifty-nine Presbyterials in America gave $31.746.24—*more than double the sum given the years previous.* In addition the Delta and Upper Egypt Presbyterials gave a Thank-offering of $358.50, and expended it in school and hospital work in Egypt and the Sudan. The Sialkot Presbyterial, India, also gave a Thank-offering in 1904, amount not reported.

In studying the "Figures in Contrast," we find only four Presbyterials having given less offerings in 1904 than ten years before, while some doubled the amount and others trebled and quadrupled it. Surely this is very encouraging and calls for special thanksgiving to God who has led us all the way.

Yet how much greater advancement would be made in the gifts if all the wo-

men and children of our church were brought into line and would "keep step" with the advanced ranks in giving regular systematic offerings through the boxes.

Let our aim be this coming year to reach, with God's help, all the indifferent and careless members of our congregations and to stir up anew those Presbyterials that have taken backward steps in giving Thank-offerings. Sow seed abundantly in form of good literature, accompanying it with faithful, untiring efforts and continual prayer, and watch in faith for the results.

Only for lack of time the many kind letters from Presbyterial and Congregational Thank-Offering Secretaries, giving reports of the "Ingatherings," would be answered personally. In this open way we wish to acknowledge each one with *hearty thanks*, and commend the writer to Him who will duly reward her for the words of encouragement and prayers expressed for this department of the Master's work. Sincerely Yours,

MRS. MARY CLOKEY PORTER,
Thank-Offering Sec'y.

Foreign News Budget.

Egypt.

Mrs. W. L. McClenahan writes from Alexandria:

The other day a Roman Catholic "Brother," in his distinctive dress, and a Muslim Sheikh in his, called at our home. The immediate reason for the visit was the fact that the former had made out a certain method for teaching Arabic grammar and he wished the patronage of our mission for his production. The conversation, however, wandered far from the prime object of the call and resolved itself into two more or less religious discussions, one in Arabic and the other in English. The Catholic Brother was very earnest in his endeavor to convert Mr. McClenahan to his way of interpreting certain Scripture texts and was very familiar with our Protestant rendering of the meaning. From time to time I enlightened the Muslim as to what form the argument was taking, and he showed from his intelligent rejoinders, and indeed told me definitely, that he was familiar to some extent with Christian truth as the result of years spent as professor in the Catholic school and hours of amicable discussion with the "Brother." Alas! for the Muslims! Yes, and the Copts too. Their intellects have a religious bent and nothing interests them more than a religious argument, but soul hunger and true earnestness in the search for truth are usually amissing.

Mrs. Giffen, of Cairo, gives an interesting account of the Delta Presbyterial Women's Missionary Society meeting at Zakazik:

The Delta Presbyterial Women's Missionary Society met in Zakazik the last day of March. The attendance was full, each society in the presbytery being represented by two or more delegates. The Cairo delegates, with Miss Martin from the Fayoum, left home by the 8 a. m. train and reached Zakazik about two hours later.

We found the Alexandria, Tanta and Mansoura delegates already there. After a general hand-shake and inquiries for the welfare of the different stations and those who could not be there, Miss Kyle, the vice president, called the meeting to order and after devotional exercises she paid a loving tribute of respect to the memory of Mrs. Jessie Hogg McClenahan, our president, who entered into her rest on the 4th of March. About the last work she did was to plan for this meeting; but our Father had other plans for her—and He doeth all things well.

The morning session was taken up with reports from the different societies. In the afternoon there were several papers read and the Thank-Offering exercises. The offerings from the different societies—Seniors and Juniors—amounted to $257.79. Then an opportunity was given to visitors and all present to join us in this offering and the plate was passed around and $16.41 more collected, making in all $274.20, an increase over last year of about $50.00.

It is interesting to watch the enthusiasm over the gathering of this money and we feel that it is a gift from the hearts of the women and girls. True, it is not all raised by these—some of us give to the different societies with which we have to do, just what we feel is best for their encouragement, and the rest of our offerings are put into the general collection. Now, lest I have not made this clear, let me say that some of our societies are composed of the very poor and we do not want it to appear in the report that they are giving beyond their means, so the missionary divides her offering. One woman, a former teacher in one of our schools who is married to a man connected with another mission, sent her offering of $2.50, to be counted in with her former society, and this she has continued to do each year since she left the bounds of our mission. Shall we not thank God for such a devoted worker? Most of our delegates pay their own traveling expenses to our meetings, and not being able to travel second class, *their* missionaries go third class with them.

The evening session was taken up with reports

from committees and an address from the licentiate, who is at present stationed at Zakazik. The day was full of interest and we all came away with hearts overflowing with gratitude to God for what He has done for us.

We would gratefully mention the kind hospitality of Mrs. Hart and the other missionary ladies in the girl's school. They prepared and served dinner and supper to all the delegates and women of the congregation. This was a pleasant surprise and heartily enjoyed by us all. Mr. Godfrey, the American instructor of English in the Zagazig boys' school, was untiring in his efforts to serve us both at table and helping us get started on our homeward journey. This we appreciated very much, especially as we had to come away in a heavy shower of rain. Some of us did not reach home till midnight and some not until the next day, but we all returned thankful for all we had seen and heard.

From Assiout we have several favors. Mrs. E. Giffen M. writes:

The annual Thank-offering services were held in the church March 17th Miss Thompson came up from Cairo in order to be present at the meeting, and gave a "Bible Talk."

Besides Miss Thompson's address, there was singing in both English and Arabic, an Arabic dialogue by four girls and an Arabic essay by the head teacher of the Khayatt school. The school girls (one from each year,) who carried the Thank-offering boxes, recited Scripture verses as they laid the boxes on the table. In order to give the women a better chance to hear, only the girls having a part in the exercises attended the meeting. Special exercises for the girls had been held in the P. M. I. and in the Khayatt school, in connection with the collection of offerings.

The offering this year was more than any previous year, being a little more than ($128,) one hundred and twenty-eight dollars.

Mrs. C. E. Alexander writes:

This morning I went to the women's prayer-meeting, which is conducted alternately by the pastor, Rev. Maawad, and Miss Rena Hogg. The pastor had charge today and he gave a very interesting and helpful talk on the 134th Psalm. While he is one of our most eloquent preachers, yet he can adapt himself to the needs of his audience. His talks to the women are always in language they can comprehend and he gives them something they can take home with them to remember during the week. There were 43 present this morning. The collections amount to from 75 cts. to a $1.00 per month, which sum is used in evangelistic work in the city.

We were all very sorely grieved over the death of Mrs. Jennie Hogg McClenahan. To us it seemed such a sad ending to her useful life. She knew the Arabic so well and was so capable that we did not think she could be spared. But our Heavenly Father thought otherwise, so we can only submit. She was much loved by the people of Assiout where she had lived and worked until her marriage. They offered to defray all expenses if the body could be brought here for burial, but it was not possible at that time—it will be brought later. It was a sore trial to her sister. After attending the funeral at Alexandria she returned to Assiout. According to custom the friends called to express their sorrow and sympathy, and during the first four days after her return, she received not less than 175 callers. The people have known and loved, not only Miss Hogg and her sister, but their father and mother. Mrs. McClenahan was a very dear personal friend and we will miss her love and sympathy.

From Miss Ruth A. Work:

The programs of our Mission schools in Egypt are so arranged that every pupil has a Bible lesson daily throughout the course. We say "every pupil," but there are some exceptions. I wonder if any of you think as I did that there should be no exceptions.

Two years ago a Mohammedan gentleman came to the girls' boarding school in Assiout, and, after making careful inquiries about the branches taught and the general conduct of the school, decided to put his two daughters in. The one condition was that they should not attend the Bible classes or chapel exercises. I must confess that I was very much surprised when Miss Dickey said that these conditions would be complied with, and in my short sightedness I thought that a mistake had been made. When the children came to the school and by some mistake came into the chapel with the others, it was very hard to tell them that they must leave the room until the devotional exercises were over. But the promise had been made to the father and must be kept. All that term, and the next, and the next, those children waited in an adjoining room during chapel exercises. Early this term, however, much to our surprise, they came in for prayers, and do so regularly now. While two years ago we felt it a duty to tell them that they must not attend, we now feel that we have done our duty, so say nothing to them on the subject. The older girl shares the Bible of her seat-mate and with us reads of the wonderful works of the Saviour. Can you imagine our joy when we realized that their prejudice had been overcome to this extent?

We have been praying for these children, that their stay in the school under Christian teachers would have some effect sooner or later, and we believe that these prayers are being answered. The younger girl, of her own accord, entered the Bible story class with her classmates last term, and she took the highest grade in the class. It meant a great deal to those interested in her to hear her recite stories of Jesus' life on earth. I often think now, what if Miss Dickey had refused to admit these girls because they were not willing to conform to *all* the rules of the school, their father would not have allowed them to attend the school, and they might never have come under the influence of Christian teachers.

Won't you pray for all the Mohammedans in our schools that they may learn to love the Lord Jesus Christ as their Saviour and that even though they refuse to study the Bible, the influence of Christian teachers may not be lost?

Mrs. Anisa Moosa Maawad sends word of the Assiout Missionary Society:

It has been a long time since I wrote for the Magazine, and indeed many changes have come to my life in all these years since then. I never can forget the good and kind friends of America, but remember and talk of them to my husband, children and friends nearly every day of my life.

A lady missionary asked me to write something for the Magazine, so I thought that you would like to hear of our W. M. S. of Assiout. This society was first organized twenty years ago by the late Miss McKown, who when she had finished her labor here which the Lord had given her went back and died in

America; and though she is dead she still speaks to us through many sweet remembrances, one of which is this society.

There were seventy-eight members enrolled when it was first organized. These members consisted of pupils from the American Mission school and the Kayaat school. The latter is nearly in the center of the town, where they used to meet together the last Friday of each month. Each member offered her monthly contribution, and all the money of this society was spent only as wages for those who taught and explained the word of God to the women, both in and out of Assiout.

The society went on this way until a few years ago, when we found that the smaller girls were not much benefited by the performances which the older ones prepared. So we divided it into two societies, one for the little girls, the other for the elder ones. But lately when Miss Rena Hogg came to Assiout, she then suggested that we might try to have each school have her own society and the contributions of both would be in one box to be spent for the object which I just mentioned. Miss Rena, a few other missionaries and I attend the society which is at the Kayaat school.

We now meet on the first Tuesday of each month, and the society of the A. M. school meets on the last Wednesday of each month. We have found that this is the best way, although it was very hard at first to have it divided, for we loved to meet all at one place. The performances that are prepared for the girls now are very simple, so the youngest girl can understand. When we older members have something to prepare we tell it to them in simple language, and they all give good attention to what is said.

It would be a very pleasant and interesting sight to you if you could look over and see these small girls as they sing or repeat something in the meeting. We all hope that these simple teachings of the Bible and other religious pieces will be as a guide to them for their future life. There are now in both societies 204 members and the average donation per month is about $15.

Now I think I hear one of you asking, "What benefit has been done to the women all these years by this means?" Of course we can not go round Assiout and find out what good has been done there, but we know and trust that the "word of God will not return unto him void." Here in Assiout there have been many changes among the women, and we must say that surely the Word of God has brought to many of them the bright Sun of Righteousness which cleanseth every wrong and hateful way, especially that bad habit of mourning. Fifteen years ago when we would go to a house of mourning it was very hard to open the Word of God to read and explain it to them, for they preferred the weeping songs. But now there are many who wait and long for one to enter at such a time to read to them, for they well know now that their only comfort is in the Word.

So, dear friends in America, we beg of you to pray with us for those who teach these women in Egypt the Word of God and the way of salvation, that the Lord may speak by their tongues, and the Spirit do his work in their hearts that both your and our prayers may ascend to the Throne of God and many blessings will be bestowed. For we are sure that the true Christian civilization of our sons and daughters of Egypt depends on the true Christian mothers.

Young People's Department.

Kumamoto Band.

The daimio of Higo desiring to open a school for foreign knowledge and fearing that an ordinary scholar might not develope the bold spirit for which the province was noted, invited a military officer, Capt. L. L. Janes, who had been an instructor at West Point, to teach school.

Captain Janes came to Kumamoto in 1871, and faithfully taught the desired studies, his peculiar position preventing him from doing the work of a missionary teacher. After about three years, feeling he had won the confidence and affection of his pupils, he answered: "I shall teach the Bible on Sunday, any wishing to can come to my house." The scholars hated Christianity, but so much were they attached to him that some attended this class, having first obtained permission of the Chinese teacher, who advised them to study the weak and strong points so as to be the better to battle against it. Captain Janes read and explained the New Testament and prayed with them, but never asked them to become Christians. So earnest was his prayers that he often shed tears.

Captain Janes had begun preaching to them. His sermons were often three hours long, but so interested were his scholars and so earnest the preacher that in an account written by one of the scholars he says, "We did not grow weary nor think it too long."

In about a year, 1875, some became seriously impressed, dividing the school into two rival factions, Christian and anti-Christian. All this time those who attended Captain Janes' Bible class, also attended, with all the school, the Chinese teacher's class in Confucius in the afternoon.

When the New Year's vacation came

Captain Janes advised them to spend the time in studying the gospel of John, and in praying for their fellow students. When the school opened the faith and zeal of those students was so great that they earnestly entreated their schoolmates, and outsiders as well, to accept salvation through Christ, some of these boys being only 12 years old. The whole school was in turmoil; studies were neglected, while groups of five or six gathered in different rooms to read the Bible and pray together. The boys knew little of theology, but much of Christ. This state of things continued and over 40 confessed Christ, and as many more were studying the Bible.

On Jan. 30, 1876, a beautiful spring-like day, these Christian students went out to a hill singing as they climbed, and forming in a circle made a solemn covenant with God and each other, kneeling in prayer and signing the covenant with their names.

As soon as this became known it aroused intense feeling, even the lives of the boys were in danger. The mother of one of the boys said: "If you don't give up this religion I will kill myself to wipe out the stain," the most dreadful thing a mother can do to her child. The father of another said: "If you do not give up this faith I will kill you," which the law gave him the liberty to do. Another was confined in his room for 100 days and when he would not yield was driven from home.

In the fall of this year Captain Janes left and thirty of these boys came to the Doshisha where they developed into strong Christian men. They brought a blessing to this school, giving it a strong Christian trend at that early day, and for the five years the half of its students came from the island of Kinshu, led by the influence of the Kumamoto Band.

We should be glad to think that a woman had something to do with this great work. One of the causes was the prayers of Captain Janes' wife. Dr. Griffith tells us she was a Scudder, that noble family of South India, who has given an aggregate of 200 years work to that country. Mrs. James was prevented by the customs of Japan from coming in contact with the students, but so great was her desire for their salvation that she prayed day and night that the Holy Spirit might come upon them, in which she was earnestly joined by her husband. One of the students in giving an account of it says: "This was the hidden cause of the revival."

"The King's Daughter."

By Mrs. N. L. Wallace, Secretary Young Women's Work.

Come! Behold! a striking picture, framed in Old Testament history, hanging in the brilliant court of King Saul. He knows that through disobedience God has deposed him and assures him the dynasty is but temporary; that David has been chosen his successor. Saul's lack of kingly character is revealed in his utter disregard for the best interests of the already weakened kingdom, while he inaugurated a bitter persecution of David and his noble band of warriors. David bides God's time, fleeing before his cruel relentless foe, hunted in mountain fastness and hiding in caves.

This is as well a picture of the present day. Saul is a type of Satan, who like him is playing king, minus the real qualities of a true ruler; persecuting the true King, (of whom David is also a type) pursuing Jesus and His faithful followers. He is still by many unrecognized and, like David. in need of friends, and like him in biding the Father's time. May we as His followers rally nobly to His help as did David's servants. 2 Samuel 15:15: "Behold! Thy servants ready to do whatsoever my Lord the King shall (R. V.) choose."

What comfort there is in real servants, because in these days there are servants and *servanis*. There are servants who know their place, keep it, and work in their place. To others you give your orders and when you return find the work done not according to plan. They thought you would not mind and your work is overturned. A workman not consulting the specifications finds the architect has no further use for him. But here are servants ready to do—not something, a few things—but *all* things as the King chooses Are you a whatsoever servant of King Jesus? 1 Chr. 4-23—"These were the potters; there they dwelt with the King for His work." The humble potters, like the servants of David, belonged to the King's household. The mere fact that they dwelt with the King and were dependent upon Him for everything, their attitude as loyal subjects was that of "ready to do every good work."—Tit. 3-1 (last clause.) Like these potters we too dwell with the King in His world palace, enjoying His rich bounty of sunshine, health and happiness, but never, no never, have a word of thanks for the kindly King. "He came unto His own and His

own received him not."—Jno. 1-11. Each day there are new discoveries, new beauties revealed, but never a thought of the builder and designer of the palace, never recognizing that we dwell with the King "for His work" to be done in His way. That word work is very comprehensive. The work begins first in our own homes. If we are dwelling with the King we must realize His presence all the time and "practice the presence of God." This earth is the work place for reconstruction, regeneration, restoration. We are to do something for the King every day, and always for Him *first*. How make this practical and thus make the King more real, more dear, a King's daughter must be interested deeply in the King's business and know "it requires haste."—1 Samuel 21-1.

A King's daughter was hurrying along a country road in her carriage and she had not done anything for the King yet, and the thought came "How can I serve my King here?" Just close to her was a farmer with a heavy load of wood, and perched upon the top a woman, one she recognized as a wage earner of delicate frame, the hot morning sun was beating down upon her and it would be a wearisome journey for her to the city. The Spirit said quickly, "This is the King's carriage, here is one of the King's children, take her down and in."

A King's daughter was spending a winter in Colorado. She was in deep sorrow and out for a morning walk, and she dropped into a Normal School to visit the new teacher, just arrived from the far east. She was wondering and waiting to do something for the King, but was in a strange city. The teacher turned to her with a troubled expression and said, "I am greatly annoyed today, I broke my watch and have no time." The Spirit said, "your watch is the King's; He wants you to give it to the strange teacher." She obeyed and passed it over and soon left the building. It was a precious keepsake, but the King needed it. A few days after the teacher called and returned the watch and said, "you cannot know what a comfort it was, and most of all how it took away my home-sickness. I thought if people have such confidence in a stranger I cannot but trust them."

Two young women were walking over the bridge earnestly engaged in conversation as they walked. One of the ladies noticed a little cripple girl beside her staggering along with a heavy suit-case. She reached down and relieved the little burden bearer of her heavy load, carried it over, and when she returned it the child with tears in her eyes said, "It was so kind of you, I was all but ready to drop." A friend remarked, "She's such a queer girl; an odd one! Was it that or was it the Spirit making her thoughtful?

Some one says, "Why can't I do those thoughtful things?" Well you must be in touch with the King and listen.—Psa. 45: 10. The psalmist gives us the secret. "Hearken, O Daughter, and consider; incline thine ear." You have heard the King's call to come out into the kingdom. Consider; be thoughtful; incline thine ear to the commands of the King as given by the Holy Spirit. "He declares the King greatly desires thy beauty." He is building another palace and we are here to be trained in court manners, to develop character." What makes the King so different from all other kings? His kingly character. He was kingly as a carpenter; kingly in poverty. "The King's daughter is all glorious within." The modern King's daughter is all glorious without. Rich gems must declare their royalty and wealth. Christlike characteristics must be the seal upon real royalty; it is fitness for entrance into the eternal palace. The Holy Spirit is waiting to prepare and lead the King's daughters to the palace when their character is developed. The King wishes you while dwelling with Him to look after some of the other dwellers of the palace who have not yet declared for Him as their King.

What more facilitating work than going out after these careless daughters, calling them through prayer, through missionary effort, through personal work, to come to know the King? It is like digging and finding dusky diamonds and bringing them to the King's lapidary to be cut, polished, and made ready for the new heavenly setting. I have seen a picture of a young girl, sitting in an open window, her lap full of American Beauty roses. She has been feasting her eyes upon these "dear things," but she seems to have had a wider vision through the open window of faith. She has turned her head away, and as she peers out a beautiful white dove is just coming down to her. The flowers she found upon looking closer were cut flowers, after all dead things, and they represent the things of this life, so attractive to us that Satan uses them as bait to catch the unwary. The dove represents the Holy (Ghost) Guest and stands for living characteristics. This same Holy One brings into

(Continued on Page 356.)

Treasurer's Report for the Month of March and to April 15, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Legacy	Junior Special	Church Ext. and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Interest on Magazine	Home for Missionary Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for Aged People	Life Members'p	Contingent	TOTAL.
Albany	4 00		4 00		4 00			4 00											16 00
Allegheny	626 00	550 00	559 00	97 00	251 00		143 00	140 00	114 00				50 00						2539 00
Argyle			4 33	5 00															9 33
Arkansas Valley	18 00	51 25	23 00	8 00	8 00		7 50	10 00	8 00				5 00						138 75
Beaver Valley	176 00	125 00	97 00	56 00	102 00		63 00	29 00	33 00				7 00	42 00	18 00	20 00			768 00
Big Spring	40 48		4 00	13 50	12 00		5 00	9 00											83 98
Boston	65 00		20 00	10 00	38 00			15 00											148 00
Brookville	26 00	46 00	27 00		18 00		5 00	14 00											136 00
Butler	69 00	112 00	75 00	18 00	37 00		18 00	13 00	14 00				10 00	1 00	1 00	1 00			369 00
Caledonia	4 00		3 00		3 00			3 00											13 00
Cedar Rapids	45 00	66 00	18 00	71 00	18 00		7 41	3 00	3 00					5 00					236 41
Chartiers	295 25	353 75	176 00	31 00	78 00		28 00	41 00	29 00				2 00	17 00	17 00	17 00			1085 00
Chicago	32 87		49 50	5 00	41 50		10 35	13 50	16 00				5 00						178 72
Cleveland	39 00	125 00	23 00	15 00	53 00			11 00	11 00				12 00						295 00
College Springs	46 00	150 00	98 00	22 00	46 00		45 00	3 00	6 00										416 00
Colorado	59 50	25 00	51 00	10 00	24 00		9 00	8 00	13 00				5 55	1 00	1 00	1 00			208 05
Concordia	31 00		9 00	18 00															58 00
Conemaugh	27 00	200 00	36 90	28 00				18 00											309 00
Delaware	32 00		53 00	21 00	16 00		17 00	4 00	10 00					1 00	1 00				155 00
DesMoines	38 00	143 00	42 00	35 00	26 00		53 00	11 00	13 00										361 00
Detroit	76 00		15 00	5 00	23 00			6 00	4 00				5 00						129 00
Frankfort	45 00		13 00		16 00		8 00	7 00											94 00
Garnett	10 00	19 00	5 00	2 00	5 00		5 00	5 00	3 00										54 00
Illinois Central	60 00		11 00	7 00	22 00		14 00	6 00						7 00	7 00	7 00			142 00
Illinois Southern	33 00	255 00	24 00	21 00	25 00			8 00	12 00				3 00	3 00	5 00	3 00			392 00
Indiana	36 00		25 00	17 45	11 00		14 00	14 00	6 00										123 45
Indiana Northern	10 00		14 00		3 70			50											28 20
Iowa Northwestern					8 00														8 00
Kansas City	3 00	60 25	5 00	3 00	5 00				2 00										78 25
Keokuk	5 00	2 00	10 00	5 00	31 00		21 00	8 00	4 00										86 00
Kiskiminetas	153 00		66 00	1 00	25 00			23 00	4 00				1 00						273 00
Lake	101 50		111 00	15 00	47 00		17 41	49 00	28 00					6 38	7 20	2 00			384 49
Le Claire	36 75		30 50		11 00														78 25
Los Angeles	25 00		39 00	2 00	3 00		3 00	21 00											98 00
Mansfield	16 18	61 25	31 00	6 00			2 00		3 00										119 43
Mercer	122 00	138 00	24 00	12 00	19 00		61 00	15 00	16 00					48 00	5 00	5 00			465 00
Monmouth	19 00	114 50	76 00	19 00	39 00		7 00	40 00	7 00				2 00	7 00	5 00		*10 00		345 50
Monongahela	1449 00	1000 00	488 00	122 00	419 00		338 50	305 00	79 00				12 00	65 50	112 00	90 00			4480 00
Muskingum	45 00	140 00	127 00	40 00	34 00		49 00	15 00	5 00				5 00	5 00	10 00		10 00		479 00
New York	35 00	96 00		25 00			9 00												165 00
Ohio First	56 00	125 60	18 00	32 00	49 00		37 00	42 00	15 00										374 00
Omaha	68 00	270 00	6 00	19 00				5 00						1 00	2 00	2 00			368 60
Oregon	19 00	22 60	17 00		15 00			6 00	6 00										85 50

Pawnee	103 00		16 00	16 00	35 00		2 00	17 00	3 00									192 00
Philadelphia	148 00	*250 00	71 00	5 00	34 00		104 36	35 00					2 00		10 00			674 35
Pittsburg	27 00		4 00															31 00
Princeton		50 00	5 00				2 50											57 50
Puget Sound	25 00	5 00	5 00				3 00	2 00								5 00		45 00
Rock Island	14 00		32 00	18 00	8 60		1 00	11 00										84 00
San Fancisco	52 12	15 00	21 00	8 50	36 00			23 50	2 00									161 12
Sidney	79 00		78 00	5 00	14 00		5 00	14 00	7 00				2 00	1 00	1 00	1 00		207 00
Spokane		15 00																15 00
Stamford	13 50		10 00		10 00			10 00										43 50
Steubenville	77 00	125 00	11 00	14 00	41 00		12 00	5 00	20 00									305 00
Tennessee	32 00		9 00		13 00			6 00										60 00
Vermont	46 00																	46 00
Westmoreland	200 00	221 00	141 00	89 00	133 00		51 00	73 00	50 00				6 00				5 00	969 00
Wheeling	225 50		77 00	13 00	39 0		5 00	10 00	3 00							1 00		373 50
Wisconsin	17 00		35 15	7 00	15 75		15 00	17 75	5 00									112 65
Xenia	98 00		126 00	39 00	28 00		21 00	18 00	10 00					10 00	7 00			358 00
Oklahoma Presy. organized 1905			2 00															2 00
Mr. and Mrs. G. Paden,		100 00																100 00
A Friend		125 00																125 00
Mr. and Mrs. Klingler		150 00																150 00
Int. on Endowment of Beds	75 00																	75 00
Mrs. Shontz	100 00																	100 00
Warm Springs. Mission	17 00																	17 00
Mrs. Anna R. Tedford	1 00		1 00															2 00
Miss Ella Montgomery	7 00			65 00														72 00
The Work Children	25 00																	25 00
From Ala. Farm, sale of cotton					250 00													250 00
Miss Davis			25 00															25 00
Recd. from Foreign Board	126 65																	126 65
Interest on Balances																	15 29	15 29
Mrs. Eliza Giffee																25 00		25 00
A Little Warm Springs Indian																10 00		10 00
Mrs. Mary B. Ashton																25 00		25 00
Payments on Parsonage Loans										2412 44								2412 44
Returned on Loan Investments.											266 66							266 66
Interest on Magazine Fund												15 04						15 04
Interest on Legacy						72 00												
Totals	†5601 30	5307 10	3199 48	1054 45	2288 95	72 00	1219 02	1174 25	578 00	2412 44	266 66	15 04	143 55	221 88	201 20	154 00	80 00	20 29	24009 61

*Norris Square, Philadelphia, and 10th Philadelphia.

**A Little Tama Indian, Margaret Van Ripie.

†Includes Foreign General, Medical Work and Schools.

Received.....$24009 61.

Disbursed .....$22567 17.

MRS. J. B. HILL, TREAS., 5630 Bartlett St., Pittsburg, Pa.

MISS. E. D. BROWN, ASSIST. TREAS. 3501 Fifth Ave., Pittsburg, Pa

the heart life, love, joy, peace, gentleness, kindness, patience:—the graces that like gems adorn and shine out and make character beautiful and valuable. The new life, like the open window and the Heavenly dove, is yours if you will but turn away from these dead things and choose the real and heavenly. Ps. 90 : 1.7—"Let the beauty (permit, be willing to let the Holy Spirit work out this beauty) of the Lord be upon us" as King's daughters and, like our King, let us be missionaries and help cut these characters at home, among foreigners, Freedmen, Indians, Egyptians, and Sudanese, that "My house may be filled."

Board of Directors.

Adjourned meeting of the Board was held April 18th and the usual devotional exercises were conducted by the President, Mrs. Nease leading in prayer.

The Treasurer reported that during the fifteen days of April she had received $19.463.95. Conemaugh presbyterial sent $51 undesignated, and the Board authorized $15 to be given to foreign work and $12 each to home, freedmen's and parsonage departments.

Des Moines Presbyterial asks that they be allowed to assume as much of Miss Atcheson's salary as they can.

Parsonage Secretary reported all payments made on Greenfield parsonage and legal papers were ordered returned to this congregation. Ewing, Neb., was granted a loan of $600, and North Braddock one of $2,000; also Burlington, Iowa was granted $2,000.

Application blanks of Miss Crisswell were presented properly filled out and, on motion, she was recommended to foreign board for appointment to Egypt.

900 subscriptions were received for Junior's Magazine in March.

Home Secretary reported the building at Tama was well under way. Letters from Miss White, of Altoona; Miss Shaw, Gladden and Mrs. Alter, Field Secretary.

Young Womens' Secretary reported a new Society at Brookville.

May 2nd the meeting of the Board was opened with the president conducting devotional exercises; prayer by Mrs. Wallace.

Treasurer reported disbursements for half the month of April were $15,966,54. Auditor reported that the Treasurer's Annual report was correct to a cent and it was, on motion, adopted.

The Annual reports of Business Manager of Junior Magazine, Junior Secretary and Literature Secretary were read and approved.

R. R. Secretary reported the official route to the Convention and the rates over different lines, as per statement under signature of Secretary in church papers.

May 8th a called meeting of Board met with committee from Freedmen's Board, and the Women's Board was asked to assume the supplies for the cooking and sewing departments, as well as salaries of industrial teachers.

Mrs. E. M. Hill and Mrs. Herron were appointed to attend the Summer School of Mission methods at Northfield July 27 and August 2nd.

MRS. SAM'L YOURD, Sec'y.

Mrs. Fannie E. Rowland.

The W. M. S. of the First United Presbyterian church, Carnegie, Pa., offer this tribute of love and respect to the memory of Mrs. Fannie E. Rowland, who was called home January 27, 1905.

We desire to bear testimony to her Christian character, her bright and cheerful disposition, the courage with which she sought to do the right, and the patience with which she bore her suffering.

We extend our hearty sympathy to the sorrowing husband, son, and daughter, and commend them to Him who said, "I will not leave you comfortless."

MRS. A. B. SCOTT.
MRS. C. W. CLOTHIER.

Mrs. Mary Campbell Woods.

A tribute of love and respect from the W. M. S. of the United Presbyterian church of Walton, Kansas, to the memory of Mrs. Mary Campbell Woods, who was called home January 30th, 1905.

In her patient, Christian life she was more ready to do than say. We extend our sympathy to the sorrowing friends, and especially to the daughter, Rena.

MRS. ELLA J. DENNY,
MRS. LIZZIE MCARTHUR,
MRS. MIRA JONES. } COM.

10,000 "COMFORT BAGS," EACH CONTAINING A GOSPEL, READY TO GO TO THE JAPANESE SOLDIERS